A SERMON

At the Funeral of the Vertuous and truly Religious Lady,

Mrs. Margaret Andrewes,

Only Daughter and Child of

Sir Henry Andrewes,

Of *Lathbery*, in the County of *Bucks*, Baronet:

Who Dyed the 4*th.* of *May*, by 6 of the Clock in the Morning, and was Buried the 7*th.* of the ſame, in the 13*th.* Year of her Age.

Preached by

ISAIAH DAVIS, Miniſter of the ſame place.

Many Daughters have done vertuouſly, but thou excelleſt them all. Favour is deceitfull, and beauty is vain; but a Woman that feareth the Lord, ſhe ſhall be praiſed, Prov. 31. 29, 30.

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A

SERMON

At the Funeral of the Vertuous and truly Religious Lady,

Mrs. Margaret Andrewes,

Only Daughter and Child of

Sir Henry Andrewes,

Of Lathbery, in the County of Wicks, Baronet:

Who Dyed the 4th. of May, by 6 of the Clock in the Morning, and was Buried the 7th. of the same, in the 19th. Year of her Age.

Preached by

ISAIAH DAVIS, Minister of the same place.

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To the Right Worshipful Sir Henry Andrewes Bar. and the Lady Elizabeth, his Virtuous Lady.

IT is not any Ambition of mine, to appear thus publick in Print, at this time especially, with so short a Warning for these following Meditations; neither do they come out at your request who had not the hearing of them, but the importunity of some of the Auditors, who were as well acquainted with the Deceased; who merited both a better and an abler Tongue to

Speak

Speake her praiſes; ſhe being one of the wonders of our Age.

I do not Write this to renw your grief, but to increaſe your joy, for thoſe Graces that did ſo eminently ſhine forth in her, give a full aſſurance, (to all that knew her) of her future and everlaſting happineſs.

And now ſhe is in Heaven *above our Praiſe, the reviewing of her Holy and Heavenly converſation, may be an ingagement to others to ſerve God faithfully, as ſhe did; that ſo in the end of their dayes, with her they may receive the* Crown of Righteouſneſs, *which in the* Text *ſhe ſo much longed and breathed after.*

And

And though all that know her, must needs be very sensible of the miss we have of her, and sympathize with you; yet there is not any that has so great and experimental a loss as the Poor; whose Naked Backs she cloathed, and Empty Bellys filled.

Whose last Act of Charity does demonstrate, that her especial care of them was to her Dying hour; for that her Will was declared within two hours of her departure; so that her Religion did not evaporate into Head-knowledge only, but was seated in the Heart, and turned into practices, being the fruit of Prayer and Teares; for in truth she was

like

like Jacob, *that Wrestled with* God, *and would not let him go, till she had received* Spiritual Blessings.

But I must not inlarge, least the Head prove bigger then the Body: but begging of God *to Sanctifie to you both this affliction, and you to accept and patronise this small Mite, that is offered up, as a Memorial of your much lamented* Daughter, *and a grateful acknowledgement of all favours received form her, and your selves, by*

Your most Obedient Servant,
in all Christian Service.

JSAIAH DAVIS.

2 Tim. 4. 6, 7, 8.

For I am now ready to be offered, and the time of my departure is at hand: I have fought a good Fight, I have finiſhed my courſe, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the Righteous Judg, ſhall give me at that day, and not to me only, but to all them that love his appearing.

FUneral Orations have been anciently uſed, both within and without the Church: without, among the *Heathens*, within, among both *Jews* and *Chriſtians*. *David*, 2 *Sam.* 1. 19. ſets forth the praiſe of *Saul*, and *Jonathan* his Son. *The beauty of* Iſrael *is ſlain upon his high places*: And memorable is that Funeral Oration of St. *Jerom* for his *Paula*, and her Daughter *Euſtochium*, and good reaſon,

 ſince

ſince not only the Life, but the Death of Saints is precious in Gods ſight; Let it be ſo in ours, if both the one and the other be ſpoken of, for as St. *Auguſtin* ſaith, *Qui orat pro Martyre, injuriam facit Martyri*, He that prayes for a Martyr doth wrong the Martyr; for the Martyr is in Bliſs, and needs no Prayer of ours. So it is as true, that we ought not, not can, without injury to the Pious Soul Deceaſed, Bury in ſilence thoſe Vertues, and Graces of God, which were Eminently exemplary in her Life; not only for Gods Glorie who was Author, but alſo for example and comfort of the ſurvivers, that they ſeeing her Graces ſo ſhining, may Glorifie their Father which is in Heaven, in ſetting out the praiſe of him that calleth us to Salvation; and how can we doubt that the ſound of the praiſes of the Godly, will cauſe the moſt diſſolute one time or another, to wiſh, O that I might die the Death of the Righteous, and that my end may be like his!

For theſe holy Purpoſes, I am to declare to you the Life and Death of a young pi-

ous Saint, upon this Text, ſo often commended by her.

I hope (*Chriſtian Auditories*) you expect not Flowers of Eloquence, which if neceſſary ſhortneſs of time would not permit; Naked truth is my deſign, and therein I fear I ſhall fall much ſhort of her due Praiſes; but as St. *Ambroſe* ſaith in commending of *Judiths* Vertue; *Prolixum eſt enumerare omnes cognoſcite paucas*, They are too many to enumerate, know a few. St. *Hierom* thought, that if all the Members of his Body were turned into Tongues, and all his Arteries become Vocal, yet he could ſay nothing worthy the Vertue of Holy and Venerable *Paul*; the like may I ſay of this pious Soul.

St. *Paul* in theſe Words informes *Timothy*;

1. Of the neerneſs of his diſſolution.

2. Of his Chriſtian Vertue, which are three.

1. I have Fought a good Fight.

2. I have finiſhed my courſe.

3. I have kept the Faith.

3. His confidence of the Reward, a Crown of Righteouſneſs, which yet is a gift, which the Righteous Judge ſhall give me.

4. The liberal extenſiveneſs of this gift, it is to all that are rightly qualified to receive it; which qualification is expreſſed, by loveing his appearing.

It ſhall not be our buſineſs to examine, how S. *Paul* did perform what he affirmed of himſelf, but how this Deceaſed young Saint, did really make St. *Paul*'s Words her own; and all we Chriſtians ought to do.

She was alwayes from her Infancy ready, not only through natural Weakneſs, to be offer'd up as an innocent immaculate Lamb, and to depart hence; but alſo, and more eſpecially, as ſoon as ſhe underſtood the Vanity of Earth, and the joyes of Heaven, by her pious deſires, and longing affections to be with Chriſt, with Holy *Paul*; *Phil.* 1. 23. *She was alwayes ready to be diſſolved and to be with Chriſt.*

Oh! How unprepared are they to be offer'd a Sacrifice to God, and to depart hence

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(with *Paul* and this pious Soul) whose inclinations are on Earthly things; who love, serve, and obey *Mammon* more than God, blessed for ever; as if they were created like *Moles* for Life in the Earth.

The Prophet calls to Man, O Earth, Earth, Earth, hear the VVord of the Lord! O Man! thou art Earth by Creation, Earth by sustentation, Earth by dissolution, the time is at hand, that thou must depart hence, and be no more seen; therefore now work out your Salvation, for the time cometh wherein no Man can Work: observe the wise Mans counsel, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledg, nor Wisdom in the grave where thou goest.*

2. I have fought a good Fight: What this is, the same Apostle tells *Timothy*, 1 *ch.* 18. 19. *That thou maist war a good Warfare, hold Faith and a good Conscience*: By St. Peter, 1 *ch.* 5. 8. We understand our Adversary, viz. *The Divel, as a Roaring* Lyon, *that seeks to devour us*: whom *v.* 9. We are bid to resist; our Fight then is not

Carnal,

Carnal, but Spiritual, *Eph.* 6. 12. Againſt Principalities and Powers, Spiritual Wickedneſs.

Concerning Earthly Fights, St. *Aug.* ſaith, *Militare non eſt peccatum, ſed propter prædam militare eſt peccatum*: only to Fight for Ambition and covetouſneſs of Wealth is the Sin. And St. *Bernard*, *Ad milites Templi*, *ſi bona fuerit pugnandi cauſa, pugnandi exitus non poteſt eſſe malus*; If the cauſe be good, the end will be good; and *Livius* affirms, *Bellum eſt juſtum quod neceſſarium eſt, & pia ſunt arma, quibus nulla niſi in armis relinquitur Spes.* He makes meer neceſſity, the only warranter for War; all theſe requiſits, and much more we have, to denominate our Spiritual Fights to be lawful and good, as the Apoſtle here calls it: I have fought a good Fight, for it is not for prey, nos is our cauſe bad, but juſt, becauſe neceſſary; we muſt Fight, or overcome our adverſaries; the World, the Fleſh, and the Devil do continually ſeek our ruine, laying Snares for us in our Meat, Drink, and Apparel, in our proſperity and adverſity, in our ſickneſs and in our health;

health; but beſides, Chriſt our Captain hath not only given us his Example but Command; and his Apoſtle hath taught us with what weapons we ought to fight this good Fight, Eph. 6. 14, 15, 16, 17, 18. Your Loynes muſt be girt about with truth, and righteouſneſs muſt be your breſt-plate, your feet muſt be ſhod with the Goſpel of peace, your ſhield muſt be Faith, your helmet Salvation, by the merits of Chriſt; you muſt have the Sword of the Spirit, and laſtly Prayer in the Spirit, ſo fervent as to perſerve not only for your ſelves, but for all Saints, which is putting on charity above all theſe; with theſe Weapons we overcome.

How our Deceaſed Siſter uſed all theſe Weapons, is well known to all that knew her; for truth ſhe was like *Nathanael*, an Iſraelite indeed, in whom was no guile; her conſcience was pure without offence to God or Man, her Faith was ſtrong, when about a year a go ſhe put to flight thoſe ſuggeſtions to infidelity ſhe often complained of, and by the merits of Chriſt became a joyful Conquerour; her diſpo-

ſpoſitron was ſo ſweet and amiable, that ſhe ſeemed compoſed of the Goſpel of peace. *It* is a miracle, how (being ſo young under Age of 14 years) ſhe ſo skilfully and piouſly did yield up the Svvord of the Spirit, the Word of God upon all occaſions, and ſometimes meekly reproving, even the vvhiſpering of her ſervants, vvhen they ſpeak of the faults of others, for not regarding the Beams in their ovvn Eyes.

As for the VVeapon of Prayer, ſhe uſed not only vvith *David*, Evening, Morning, Noon, but ſo frequent as if ſhe ſtrove to obſerve that precept, 1 Theſ. 5. 17. *Pray without ceaſing*; for ſhe hath been knovvn to ſteal avvay from Company, and found on her Knees, vvith VVatery Eyes, ſupplicating the God of Mercy, not only becauſe of her Sins, vvhich comparatively vvere ſmall and fevv; but alſo that God vvould be pleaſed to remove her hence from this Vale of miſery, to ſing Hallelujah vvith the Saints day and night in this Temple; So did this Saint (vvith St. *Paul*) finiſh her courſe, not only of nature in mortality, but

alſo

alſo of grace, Chriſtianity, ſo growing from grace to grace, from Vertue to Vertue, till ſhe appear'd before God in *Sion*; her heart was ſo fixed on Heaven, that her affections were inflamed, with the zeal of a Cherub, ſhe arrived to that ἀκμὴ, and perfections of grace, that it is believed ſhe would willingly have ſuffered Martyrdom, had it pleas'd God to call her to it; ſhe kept the Faith, not only by a conſtant profeſſion, but alſo practicically, by doing ſuch good works as were pleaſing to God; as if the Apoſtles precept, *Tit.* 3. 8. alwayes ecchoed in her Ears; They that believe in God, muſt be careful to maintain good works: the Poor whom ſhe ſecretly reliev'd with meat or money, know that I lye not; her zeal to *Gods* glory, and Charity to the Poor, is manifeſted by her gift of 15 *l.* to *Lathburie*, and 40 *l.* to *Newport*; and her deſire that our Chancel ſhould be Pav'd with Marble, a durable *Monument* of her Piety; vvhereon, for example her name ought to be Engraven.

Oh rare and early Piety; ſhe lay'd this good Foundation, and ſhe hath found the revvard of her practical Faith, by laying hold on Eternal Life.

We may ſadly conſider the great decay of Chriſtian Piety in theſe particulars; *Men* Rob the Church and the Poor, the Rich in this VVorld are high minded, and ſvvell vvith Pride, their Riches encreaſeth, and they ſet their hearts upon them; So they prove Idolaters, for Covetouſneſs is Idolatry; or elſe they are Drownded in ſenſuality; but are not Rich in good works, lay no Foundations for themſelves againſt the time to come, forgetting that they are Stewards, and muſt give an account; and ſo it comes to paſs, that Dying, they forget themſelves, who Living, forget their God.

3 *ly.* The Apoſtles confidence of a Crown of righteouſneſs, by righteouſneſs cannot be meant Merit, as if *Paul* had deſerv'd it; no, he tells us himſelf, *Rom.* 6. 23. The gift of God is Eternal Life; and here God as a righteous Judge ſhall give it him; it is true, we are unworthy of the leaſt of Gods mercies, yet

what

what God doth graciouſly promiſe, we expect him in Juſtice to give: it is his Covenant to give us a kingdome, and a Crown of Glorious Immortality, if we preſerve his true and faithful Servants; this *Paul* did, and is bould to call it Juſtice, in God to give; there be ſuch expreſſions in Scriptures.

God is not unrighteous, that he ſhould forget your labour of love, and 2 Theſ. 1. 6. *It is a righteous thing with God to recompence tribulation to them that trouble you*, and to you that are troubled, peace with us; there Gods retribution of mercy, or puniſhment is ſaid to be Juſtice.

It is righteouſneſs in God to perform his promiſe; and ſo *Paul* expects a Crown of righteouſneſs.

Heaven in Scripture is ſhadowed by the moſt valuable things, as precious Stones in the Revelation; but here by a Crown, a badge of Regality, for we ſhall be Kings and Prieſts to our God for ever: plainly, St. *Paul* with all Saints departed in the fear of God, are entred into our Maſters joy; excellent things are ſpoken of thee.

O thou City of God, *Psa.* 87. 3. We know not how to begin to commend it, since blessed *Paul* that saw it could not describe it; Christ sits there, and who desires not to be where Christ is; *Paul* after he saw that glorious place which was beyond the comprehension of Mortal Eye, Heart or Eare, ravished with the love of it, cryes, I desire to be dissolved and to be with Christ, which made St. *Aug.* say, *Ne esto ubi es, sed totus esto ubi Magister Vitæ est*, Be not where thou art (O my Soul) but wholly where the Master of Life is: and this departed Virgin suffered often longing desires, and is gone to the fruition of it, where she, with the Holy Angels behold the face of our Father which is in Heaven, alwayes without distraction; there are the Spirits of just Men made perfect, who for their understanding (though Infants) excell the Wisdome of all Men on Earth, for they see God face to face; and for their will and affections they followed the Lamb whersoever he goeth; in their mouths is found no guile, for they are without fault before the Throne of God.

Which

Which may teach us when nature hath discharged her office, in lamenting to moderate all excess of passion, with Christian discretion for our Friends, (how good soever) that are departed and Dye in the Lord, that our self love may not in the sence of our damage, seem to maligne their happiness; for doubtless it is well with them, because they are come to the place where they neither offend nor offended; for there we shall see nothing that we would not see, hear nothing that we would not hear, there be no discords, there the Soul shall shine in perfect knowledge, the Spirit shall exult in perfect Victory; how shall I describe that blessed place? Lift up your Eyes to that which you can see, look upon the glory of the Sun, Moon, and all the Stars, and rise by Faith to that which you cannot see; believe at the least, that the strong roof and glorious cieling of this lower house is but the floor and pavement of that upper house, where the Laws are perfect Equity, the life perfect Eternity, the Condition perfect Felicity; for the bliss of the company, besides innumerable

Angels,

Angels, there be the *Patriarchs*, *Prophets*, *Evangeliſts*, *Apoſtles*, *Martyrs*, and all Saints, and all our Friends and Relations that departed in the true Faith and Fear of God, but above all to be alwayes with the Lord, and have all Tears wiped from our Eyes, and to behold the light of Gods countenance, and to enjoy him with all eminent and abſolute goodneſs in him, ſinging an everlaſting *Halelujah*, that of all things is moſt unconceivable.

In this happy Eſtate lives our *Deceaſed friend* in her better part; her Body we muſt lay to reſt in the Duſt, as a Priſoner of hope till the *Reſurrection*, and will ſay as St. *Hierom* on the Lady *Paula*. *Non mæremus quod talem amiſimus ſed gratias agimus quod habuimus imo habemus.* We do not Mourn that we have loſt ſuch an one, but we give infinite thanks to Almighty God that we ever had, yea that we have ſuch an example; go as our Saviour ſaid to the Woman in the Goſpel; ſo *I* go in peace, thy Faith hath ſaved thee.

But I think I hear her from the Battlements of Heaven, ſaying to the young Ladies on Earth,

Earth, Walk ſo as you have me for an example, and to her Parents as our Saviour to his Diſciples, Joh. 14. 27 *Let not your heart be troubled nor fear*, and as he ſaid to the Daughters of *Jeruſalem*, Weep not for me, but Weep for your ſelves; you have been Gods gardners, and have rais'd up a Nurſery of pleaſant plants, which he hath thought good in their ſeaſons to tranſplant into his Gargen of eternal felicity, among whom I am free from the danger of the vice of Nature, ſafe under the Wing of the Almighty, from ſcorching heat and blaſting Winds where I ſhall flouriſh for Eternity.

Take care of your ſelves, mind only God and his joy, and you ſhall follow me, who am but gone before, and ſo prepared, ſay Lord Jeſus come quickly.

And now to all you beloved that are on this ſide, the grace I offer this Crown of Righteouſneſs, you may have it; for hear St. *Paul* ſaith God will give it to all them, alſo that love his appearing. How you love the appearing of the great Judge, I leave to your hearts.

No Man loves his appearing, that doth not love him with all his heart, and that above all things, that doth not glorifie him in his Body and Soul; that doth not fight againſt Satan and his ovvn corruption; for hovv can Wicked Men expect the Crovvn of Righteouſnſs, from him they daily provoke vvith their tranſgreſſions; hovv can the unrepentant to vvhom Vengeance belongs, have any love for his appearing? Phil. 3. 20. *Our converſation is in Heaven, from whence alſo we look from the Saviour the Lord Jeſus Chriſt*: It is plain then vve muſt be the ſincere Servants of God, or vve cannot love his appearing: our lives muſt be conformable to the Will of God, that we may comfortably and confidently expect the Crovvn of Righteouſneſs.

O Eternal God, who art without beginning or end, of Days, thou haſt given us a ſhort portion of time in the Generation of this World, our condition is vain, unſatisfied and full of diſcontent, we fade away ſuddenly like the Graſs, and have no hope but in thee O Lord.

Remove our miſdeeds from before thee, our ſecret Sins from the Light of thy Countenance: Teach us to number all the dayes

of our Life, and to reckon on the day of Death, that when our dayes are gone, and our years are brought to an end, as a Tale that is told, thou mayest turn unto us at the last, and be Gracious unto us in the Pardon of our Sins, in restraining the Power and Malice of all our Ghostly Enemies, in giveing us opportunity of all Spiritual assistances, that we may Live as alwayes Dying, being of Mortified Souls and Bodies, of brideled Tongues and affections, and that instead of heaping up Riches, we may strive for a Treasure of good

Works, laying up in ſtore againſt the time to come, ſo that our Lamps being trimmed, and burning bright with Charity and Devotion, we may enter into the Bride-chamber, there for ever to behold the Glorious Majeſtie of our Lord and Saviour Jeſus Chriſt.

Amen.

FINIS.

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[illegible], laying up in store against the time to come, so that our Lamps being trimmed, and burning bright with Charity and Devotion, we may enter into the Bride-chamber, there for ever to behold the Glorious Majestie of our Lord and Saviour Jesus Christ.

Amen.

FINIS.